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THE NAME "CHAHNAMEED."

THE name of the hero of the above tale is very puzzling. I am inclined to believe that it contains the elements *châ(n)*, a particle denoting excess (cf. the Ojibwe *tchag-akisan*, "I burn it up entirely," and the Abenaki *u-cha-m'gwig'dahen*, "he jumped very far,") and *mî* "to eat," i. e. "one who eats excessively." The usual Pequot verb "to eat" is *mîch*, of which the participial form would be *mîchit*, so that we should expect here *chanamîchit* as the correct form. On the other hand, there is a participial form of *mitsi*, "eat," in Abenaki = *mihîdit*, "they who eat," a cognate of which may be represented here in Mr. Speck's ending, *-meed* = *mîhit*, "one who eats." *Cha(n)* also appears in Abenaki in the well-known word *chanibia* "stop paddling altogether!" Here *cha* has almost the force of "cease," which it could easily get as a secondary meaning. I do not believe that there is any connection between this *cha* and the Abenaki cohortative *cha*! equivalent to our ejaculation "hi!"

It is interesting to notice that the witch in the above story uses her own dung to give a temporary life to the dolls. It is easy to see how such an idea originated among a primitive people. The Finke River Australian natives still give the foreskin of a newly circumcised boy to his younger brother, who is made to eat it with the idea of becoming tall and strong by means of his elder brother's "strength." The freshly cut foreskin is also worn as a charm by women in certain Australian tribes ("The Native Tribes of Central Australia," pp. 250, 251, Spencer and Gillen).

J. Dyneley Prince.

COLUMBIA UNIVERSITY, NEW YORK.